

Reformed Presbyterian and Covenanter.

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No. 9.

ORIGINAL.

THE MODERATOR'S SERMON.*

TEXT :—He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.—Luke 19: 12, 13

Christ requires diligence in the performance of duty. Christians are not merely servants; they are also stewards of the things that they possess, and need to be reminded that fidelity and diligence are qualifications indispensable to the right performance of duty.

Christ, in two of his parables, teaches his disciples the gains and rewards of the diligent, and the loss and punishment of the slothful. The parable of the talents supposes a case in which unequal gifts are bestowed on his servants; but if these unequal gifts are employed with equal fidelity, the approval is equal when the master comes. The parable of the pounds supposes a case in which equal gifts are bestowed, and yet the gains made by servants who are faithful may be very different in amount. In some cases the gain may be ten-fold, and in others five-fold.

Jesus was now on his way to Jerusalem. It was his last journey. His thoughts and those of his followers were altogether different. A general expectation was entertained by the multitude that followed him that some great event would follow his entrance into Jerusalem. They hoped for the immediate appearance of the kingdom of God.

His own disciples had imbibed the sentiments of the multitude. They entertained the hope that he would proclaim himself a king and ascend the throne of David. In this parable Christ corrects this mistaken view of his mission. He teaches them that his inauguration is to take place in heaven and not in Jerusalem; and that it becomes them, as his servants, to be diligent in the employment of all the gifts he bestows until he returns to them.

The nobleman of the parable is Christ himself. The far country

* By Rev. David McKee, preached on Wednesday evening, June 2d, 1886, at Rochester, N. Y.

THE GENERAL ASSEMBLY,

Of the Presbyterian Church, at its meeting in May last, adopted the following paper, presented by Dr. Monfort:

CONFERENCE WITH OTHER PRESBYTERIAN CHURCHES.

"The General Assembly of the Presbyterian Church in the United States of America, in session at Minneapolis, Minn., recognizing its obligations to consult, not only for the special interest of the church which it represents, but also for the larger interests of the cause and kingdom of Jesus Christ in the world, as well as for the advancement of the principles of faith and order which we hold in common with other Presbyterian communions in this land, and noticing, further, the increasing desire which is constantly manifested for closer Christian fellowship and intercommunion among those who bear the general name of Presbyterians, and who are now represented in the Alliance of Reformed Churches holding the Presbyterian system, does hereby declare its entire sympathy with this growing and most encouraging tendency toward closer fellowship as Christians and Presbyterians, believing it to be a token for good to all the branches of our church in this country, and having in it, if wisely guided, the promise of freer and more hearty intercommunion between churches now separate, and of a cordial co-operation in the work of Christian missions at home and abroad.

"Further, in order to give practical effect to its own earnest wish, thus freely declared, this General Assembly would respectfully represent to all the churches in this country now united in the Alliance of the Reformed Churches holding the Presbyterian system, that it is prepared to confer with them in any proper way in reference to co-operation in the work of extending the faith and order which we hold, and especially in regard to unity of effort and organization in the mission fields abroad; and the Assembly hereby directs its stated clerk to transmit a copy of this minute to the chief courts of these churches for their consideration."

 SKETCHES OF THE MINISTRY OF THE REFORMED
PRESBYTERIAN CHURCH IN AMERICA.

W. M. GLASGOW, BALTIMORE, MD.

NUMBER ONE.

The sketches of the ministry of the Reformed Presbyterian Church in America, which will be published in consecutive numbers of this magazine, are the result of long and careful research into all the obtainable records that could be gathered or consulted. While it has been a labor of years, it has been a labor of love. Gladly would we bring a flower and lay it upon the graves of those men who have so richly endowed us with the inheritance of truth. The outlay in procuring these facts, and the time spent in writing these biographies of the fathers, will be fully cancelled if they are appreciated by the present ministry and members of the church. The publication of these sketches may serve the other purpose of correction or confirmation, and thereby prepare the way for a correct history of the church which may be published in a more substantial form in the future. The writer solicits corrections. While he has carefully and repeatedly sought for accuracy, yet mistakes are liable to be made. The sketch of Alexander Craighead has been deduced from two reliable sources, the "Craighead Genealogy," and "Dr. Foote's Sketches of North Carolina." With most of the subsequent biographies, correspondence was had directly with descendants and families. The men will be biographized in the order of their entrance upon the work of the ministry.

ALEXANDER CRAIGHEAD,

Son of Rev. Thomas and Margaret Craighead, was born in Donegal, Ireland, March 18, 1707. His father was a Presbyterian minister, and came to America in 1715, and settled in Freetown, Massachusetts. In 1721, he, with his parents, removed to New Jersey, thence in 1724, to White Clay Creek, Delaware, and finally in 1733, to Octorara, Lancaster county, Pennsylvania. He received his classical education from his father, under whom also he studied theology, and was licensed by the Donegal Presbytery of the Presbyterian Church, October 16, 1734. He supplied the "first congregation over the river," at Meeting House Springs, two miles north of Carlisle, Pennsylvania, and was the first minister to preach west of the Susquehanna river. He was ordained by the Donegal Presbytery and installed pastor of the Middle Octorara congregation, Lancaster county, Pennsylvania, November 20, 1735. He was an earnest and fervid preacher and a zealous promoter of revivals. He was a great admirer of Whitefield, and accompanied him on some of his preaching tours. His zeal, however, was not always tempered with prudence, and his admiration of *Scottish* Presbyterianism led him to become uncharitable to *American* Presbyterianism when he thought the gospel was not preached in its purity, and when his ministerial brethren relaxed their discipline. He insisted on new terms of communion which required parents, when they presented their children for baptism, to adopt the solemn league and covenant. These two things, with that of absenting himself from ecclesiastical courts, were made subjects of complaint to Presbytery in 1740, which met by appointment in his church to investigate these charges. When the members of the court came to the church they found him preaching from the text, "Let them alone, they be blind leaders of the blind." In the report to Synod, the Presbytery spoke of the sermon as a "continued invective against Pharisee preachers, and the Presbytery as given over to judicial blindness and hardness." At its close, the people and Presbytery were invited to repair to "the tent" to hear his defence read. The Presbytery declined to attend, and were proceeding to business in the church when such a tumult was raised that they were compelled to withdraw. At the meeting next day, he appeared and read his protest, in which he declined the jurisdiction of the Presbytery, whereupon he was suspended for contumacy, "directing, however, that if he should signify his sorrow for his conduct to any member, that member should notify the moderator, who was to call the court together, and take off his suspension." With an ardent love of personal liberty and freedom of opinion, he was far in advance of his brethren in his views of civil government. These "advanced views" he gave to the public in pamphlet form and attracted so much attention that Thomas Cookston, one of his majesty's justices for Lancaster county, had him arraigned for treason, and laid the pamphlet, in the name of the governor, before the Synod of Philadelphia. Though the publication was anonymous, its authorship was very generally attributed to Mr. Craighead. The Synod unanimously agreed that the pamphlet was "full of treason and sedition," and made haste to declare their "abhorrence of the paper and with it all principles and practices that tend to destroy the civil and religious rights of mankind, or to foment and encourage sedition or dissatisfaction with the British government, or anything that is disloyal." At the meeting of Synod in May, 1741, Mr. Craighead appeared and took his seat. The Synod took up the point as to his right to a seat, and consumed the balance of the week discussing it without coming to a decision, when the proceedings were interrupted by the protest of Rev. John Cross and others, which divided the Synod. Mr. Craighead went with the New Brunswick party but did not remain very long, because they refused to adopt the solemn league and covenant of Scotland. In 1742, he published his reasons for withdrawing from the Presbyterian Church; the chief of which was, that "neither the Synod nor the Presbyteries had adopted the Westminster Standards as a public act," and in the fall of 1742 he joined the Covenanters of Octorara. In the spring of 1743 he gathered all the Covenanters together and they renewed the covenants. He also opened up a correspondence with the Reformed Presbytery of Scotland, "declaring his adherence to their sentiments and doctrines, and solicited helpers" who might come and assist him to contend for "the whole of the principles of the Scottish Reformation." Before any of the Covenanter ministers could be induced to come to the defence of the cause, and after laboring among the scattered societies for seven years, he began to seek a home

where he could find greater freedom for the expression of his "advanced views" on civil government. Receiving no encouragement from the Covenanters of Scotland, he returned to the Presbyterian Church, and, in 1749, removed to the Cowpasture river, in Augusta county, Virginia. Here he remained among some families that had removed from Octorara, and ministered to their spiritual wants for six years. The defeat of Braddock on July 9, 1755, had thrown the frontiers of Virginia at the mercy of the Indians. Terror reigned throughout the valley, and, being open to the incursion of the savages, he, with many of the people, fled for safety to a more convenient situation. Crossing the Blue Ridge and along the border of Carolina, he at last found a location on the Catawba river in what is now Mecklenberg county, North Carolina. In 1757, he first met in the Hanover Presbytery in Carolina. At a meeting of this Presbytery at the house of Capt. Anderson, in Cumberland, January 10, 1758, he was directed to preach at Rocky River, and visit other societies until spring. A call was made upon him in April, and he was duly installed pastor of the congregation of Rocky River and Sugar Creek, September 19, 1758. In this beautiful and peaceful valley, the solitary minister between the Yadkin and the Catawba, he passed the remainder of his days. Here he was the teacher of the whole population. Here he freely poured forth his principles of civil and religious liberty undisturbed by the jealousy of the government. Here he imbued the minds of his people with the idea of independence, whose hands and hearts were in the trying scenes of the revolution. This community, which assumed its form and character under his guidance, had the image of democratic republican liberty more than any other settlement in all the south. The members who formed the convention at Charlotte, North Carolina, and framed the first declaration of independence, (Mecklenberg), May 20, 1775, were all members of the churches which Alexander Craighead had founded and instructed. Although he was not permitted to live to see those grand principles of civil and religious liberty, of which he had been the zealous promoter and uncompromising champion, embodied in the Mecklenberg declaration, yet his brethren, his followers, his descendants, and now fifty millions of his countrymen rejoice in the precious fruits of his teachings. That soundness of doctrine according to the Westminster standards has fallen a legacy to the succeeding generations. He died at his home within the bounds of Sugar Creek congregation, three miles from Charlotte, Mecklenberg county, North Carolina, March 12, 1766. He was buried in the graveyard adjoining the church where he preached. Tradition says that the two sassafras trees at the head and foot of the grave, sprung from the two sticks upon which the coffin was borne. In that silent graveyard lie the remains of the first Covenanter minister in America, whose principles have become the cherished inheritance of this great and prosperous nation.

LADIES' PRESBYTERIAL SOCIETY, PITTSBURGH PRESBYTERY.

PITTSBURGH CHURCH, 10 A. M., June 24th, 1886.

The Ladies' Presbyterial Society composed of delegates from the different missionary societies in the bounds of Pittsburgh Presbytery, met in the Pittsburgh church, June 24th, 10 A. M., and was opened with prayer by Mrs. J. K. Orr, of the committee. Mrs. J. W. Sproull was appointed secretary, *pro tem*.

The following report of the Committee was read :

At the meeting of Pittsburgh Presbytery held April 14, a committee consisting of Mrs. J. K. Orr, Mrs. N. McFeeters, Mrs. D. B. Willson, Mrs. M. E. Carithers, and Mrs. J. W. Sproull were appointed to arrange for a convention of representatives of the missionary societies in the bounds of the Presbytery.

The committee met in the Pittsburgh church, Thursday, April 19th, 1886. The following members were present: Mrs. J. K. Orr, Mrs. N. McFeeters and Mrs. J. W. Sproull. Mrs. Orr was appointed to preside, and Mrs. Sproull, secretary. It was resolved to hold the convention in the Pittsburgh Church, on Thursday, the 24th day of June, 1886.

Reformed Presbyterian and Covenant.

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No. 10.

ORIGINAL.

EVIDENCES OF PROGRESS IN PERSONAL RELIGION.*

BY REV. J. A. BLACK.

Growth is common to every species of life in the natural world, from the smallest to the greatest. The insect and the man, the blade of grass and the giant oak of the forest, all grow, all advance from the germ out of which they sprung until they attain full maturity. To this principle which pervades all animate nature, the divine life implanted in the soul in the day of regeneration, forms no exception. It, too, grows; and its growth is not confined to the present world alone, but extends into eternity. Here the change is from grace to grace, but hereafter it will be from glory to glory, the redeemed spirit climbing to higher degrees of perfection and acquiring deeper and yet deeper views of the character and attributes of him who is past finding out.

It was not that we should remain forever as we now are without improvement or increase—even granting that our hopes of salvation are well-founded—that the Son of God took our nature, bore our chastisement, and paid our debt. “It doth not yet appear what we shall be” when we attain the great end for which he poured out his soul unto death; but if we would fall in with his design, or if we would indulge in, not in absolute assurance merely, but a comfortable hope that we are the subjects of the saving operations of his Spirit, we must forget what is behind, and, reaching forth to what is before, press towards the mark for the prize of the high calling of God in Christ Jesus our Lord. To know, therefore, what are the signs or proofs that we are thus advancing in the divine life, is a matter of the utmost importance.

In general we may say that, if our piety is genuine, there will be an increase in every grace and every virtue that constitute the adornment of the new man in Christ Jesus. Some of these, however, are, from their very nature, more manifest than others, and to this latter class we would more especially direct attention.

* Read before Iowa Presbytery, and published by its request.

It would seem from this that our own government intends to help the Turk to shut out the light. Our hearts are burdened with this trouble, for though we know that God reigns and that all these things will rebound to his glory, yet we cannot tell what is our duty in the matter. Is it God's purpose to close the door to foreigners, and let the leaven already hidden do its work? Do we do right in staying and doing what we may in other ways outside of schools, or should we turn to some new field which has not yet been opened up? Do the church and the people of God spend too much for the world and too little for the building up of the spiritual Zion? Is God leading the Turks on to their final destruction? Above all, what are *we* to do? If this should reach you in time for Synod, I would be so glad if you could consult and pray over it together, and ask the Lord to show us his will in the matter. We know that he *will* "be exalted among the heathen," but our crushed hearts cry out, "How long, O Lord, how long?" Will you be kind enough to let the R. P. & C. have a copy of this at the earliest possible opportunity, for we need the earnest prayers of all God's people.

Sincerely yours,

MARY E. METHENY.

SKETCHES OF THE MINISTRY OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

W. M. GLASGOW, BALTIMORE, MD.

NUMBER TWO.

It has been the general impression of our people that Alexander Craighead did not formally join the Covenanters in 1742. From the following considerations it is evident that he did connect with the society of Octorara so far as the existing condition of the church in America could receive him: 1. We have no reason to question his veracity when he says in his letter to the Reformed Presbytery of Scotland, that he "adheres to their sentiments and cause, and solicits help to maintain the principles of the church." 2. We have no reason to reject the testimony of the Donegal Presbytery of the Presbyterian Church, when its records state that "he joined the languishing cause of the Covenanters." 3. We have no reason to reflect upon the sincerity of those primitive Covenanters when they wait constantly upon his ministrations for six years; take the symbols of the broken body and shed blood of their blessed Saviour from his hands; and follow him in the signing of the covenant which was dearer to them than their own lives. 4. We have no reason to doubt their fidelity when they would faithfully and strongly urge their people to comply with the following "rule" made at a general meeting in Middle Octorara, March 4, 1744, viz: "9thly. It is agreed upon that each private society of our community give in their subscription for Mr. Craighead's stipends against our next G. M., and that they make conscience to pay ye same yearly; if any society fails herein, they may expect that ye G. M. will take a particular account of them."

While, therefore, it is true that Alexander Craighead was the first Covenanter minister in America, it is also true, as has been maintained by all writers on this subject, that John Cuthbertson was the first Covenanter minister that came to America. Mrs. Rebecca Junkin, of Steubenville, Ohio, whose grand-parents were members of his church, has kindly loaned us a copy of Mr. Cuthbertson's original diary, in which detailed accounts are given of his travels and transactions, including the names of the places where he preached, the people of the different societies, the children he baptized, the persons he married, and the texts from which he preached during the forty years of his ministry in America. To write the history of John Cuthbertson in full, therefore, is to record the history of the Covenanter church for that period, which will be done in another department of the work.

From this authentic diary and other sources, we are now able to present a sketch of the next Covenanter minister in America.

JOHN CUTHBERTSON,

Was born in Ayrshire, Scotland, April 3, 1718. He was brought up in the strictest manner by pious parents who were members of the once persecuted Covenanter church. He was instructed in the elementary branches of study by private teachers, and the classics under his pastor and in the academy of his native town. He studied theology under Rev. John McMillan, who, with Rev. Thomas Nairn and elders, constituted the Reformed Presbytery of Scotland, August 1, 1743, by which court he was licensed May 16, 1744. He was ordained *sine titulo* by the same court, October 6, 1744, and labored among the societies of Scotland. He was Moderator of the Reformed Presbytery in 1750, at which time, with Rev. Thomas Cameron, he was sent as a missionary to the scattered societies of Ireland. In the spring of 1751, he was sent by the Reformed Presbytery of Scotland as a missionary to the Covenanters in America, and landed at New Castle, Delaware, August 5, 1751, having been forty-six days at sea from Derry Loch. He immediately repaired to Middle Octorara, Lancaster county, Pennsylvania, the scene of most of his labors, although he made extended tours through New York, Vermont, New Hampshire, Connecticut, New Jersey, Maryland, Virginia, and all parts of Pennsylvania as far west as the Ohio river. He, with Matthew Lind and Alexander Dobbin, organized the Reformed Presbytery of America, at Paxtang, Dauphin county, Pennsylvania, March 10, 1774. His principal charge was Middle Octorara, although he exercised a superintending control over all the societies. He engaged heartily in the conferences with the Associate and Reformed churches, which, after five years of agitation, culminated in the union of these three branches, forming the Associate Reformed church at Pequa, Lancaster county, Pennsylvania, June 13, 1782. Many of the Covenanters went with their ministers into this church, and the faithful remnant again resorted to the society meetings. Mr. Cuthbertson continued in charge of the Octorara congregation until his release March 20, 1783, when he took charge of the Associate Reformed congregation of Lower Chanceford, York county, Pennsylvania, where he labored until his death, March 10, 1791. The cause and circumstances of his death are unknown. He was buried in the Lower Octorara graveyard connected with the church where Alexander Craighead preached. His gravestone bears the following inscription: "Here lies the body of the Rev. John Cuthbertson, who, after a labor of about forty years in the ministry of the Gospel among the Dissenting Covenanters of America, departed this life 10th of March, 1791, in the 75th year of his age. Psalm 112:6, The righteous shall be in everlasting remembrance." There is evidently a mistake in this inscription, for he says more than once in his diary that he was born April 3, 1718, making him nearly seventy-three years of age. He endured a great many hardships for the cause of Christ. According to his diary, during the thirty-nine years he was engaged in active service, he preached on two thousand four hundred and fifty-two days; baptized one thousand eight hundred and six children; married two hundred and forty couples; rode on horseback seventy thousand miles, or nearly equal to three times around the world. And this travelling was done in those days when there were no roads or bridges. He often had to cross rivers and streams that were highly swollen; ride through unbroken forests, past the lair of the wild beast and the wigwam of the savage; under the blazing sun or through the drifting snow, and often without the necessities of life. For all this, he was adapted and sustained. He was a man of good humor and wit. The following personal reminiscences from "Aiken's Sketch," may help us to understand his character in this direction. He was asked on a certain occasion if it was wrong to sing songs. He answered in his broad Scotch, that he thought it would not be wrong to sing, "I love Lillie and Lillie loves me." If any one would make an excuse that the table was not well furnished, or that the accommodations were not very good, he would say, "None of your sinful excuses." He was very fond of a cup of tea, especially after a long day's travel. As this was a rare article in those days, he was accustomed to carry it with him in his saddle-bags. On one of his trips to Washington county, Pennsylvania, when he arrived at his lodging place late in the evening, he handed a precious parcel of tea to the lady of the house and asked her to make him some tea. She complied cheerfully by emptying the entire package into a large kettle of water, boiled well, carefully drained off the colored liquid and dished up the leaves to him in the manner of "greens." When he saw the

preparation he exclaimed, "Dear woman, if ye ha' gi'en me the broth, ye might have kept the kale!" He says he rode eleven miles one day in search of a wagon to borrow. On one occasion he handled a bear, but does not specify the rules by which he and bruin were governed. He also speaks of the people of Cumberland Valley escaping from the Indians, and several massacres are recorded from that vicinity in 1766. From the texts recorded in his diary, it is evident that he was a forcible evangelical preacher and a man of deep convictions and fervent piety. As was too frequently the custom in those days, however, he indulged occasionally in the glass, and at one time he was suspended for four weeks for intemperance, and also received a rebuke from the Presbytery. He was a faithful missionary to the Covenanters of America, and animated them to perseverance and the hope that they would be released from the bondage of the British yoke, which he saw accomplished in 1776, when this became the free and prosperous nation we delight to honor.

ALEXANDER McDOWELL,

Was born in Coleraine, Ireland, in 1727. He came to America in early life and settled in Connecticut. His parents were members of the Presbyterian Church, with which he also connected. He graduated from Harvard College in 1748, and studied theology privately, and was licensed in the spring of 1752. He was settled as pastor of the Presbyterian Church of Coleraine, Massachusetts, September 28, 1753, and was dismissed in 1759, because he adhered to the Solemn League and Covenant, and he associated himself with the Covenanter societies of Eastern Connecticut. Of this man little else is known. Mr. Cuthbertson says in his diary that on October 28, 1759, he preached in the meeting house at Pelkham, Connecticut, and that Alexander McDowell came thirty miles from his home east of the Connecticut river to meet him, took him to his home, treated him with true Christian hospitality, and that in all points they agreed in doctrine and had much Christian fellowship. Two years later we find Mr. McDowell accompanying Mr. Cuthbertson on his preaching tours. He assisted at a communion at Rock Creek, (Gettysburg,) Adams county, Pennsylvania, October 4, 1761, and on October 12, 1761, this congregation made out a call in favor of Mr. McDowell. It is very certain that the strict Covenanters of those times would not allow a minister of another denomination to assist at a communion, neither would they call him to be a pastor over them had he not been a Covenanter minister. He returned to Connecticut in December, 1761, and nothing more is known of him.

JAMES McCLELLAND,

Was probably sent out by the Reformed Presbytery of Scotland. He frequently preached with and assisted Mr. Cuthbertson at communions. He is first named at the dispensation of the Lord's Supper at Octorara, April 10, 1766. He also assisted at many other communions, and preached to the Covenanters on different occasions. It is not likely that he ever held a charge in Pennsylvania, but came from Connecticut, as there were several societies east of the Connecticut river. Mr. Cuthbertson says that Mr. McClelland assisted him at his communion May 31, 1767, but that his services were not satisfactory to him nor acceptable to the people. He, however, preached to the societies in the Cumberland Valley until the spring of 1768, when he returned to New England, and probably drifted away from the church, as he was unappreciated, and nothing more is heard of him.

BIBLE LESSONS.

FOURTH QUARTER, 1886.

PERSONS, PLACES, &c., &c., MENTIONED IN THIS MONTH'S LESSONS.

Annas.—A high priest appointed A. D. 7, and removed A. D. 14. According to the Mosaic law, (Numb. 20: 33; 35: 25) that official was appointed for life. At the time of our Saviour, no attention was paid in this respect to the requirements of the law. In Luke 3: 2, Annas and Caiaphas are both called high priests; in John 18: 13, the latter is so designated, though the former is mentioned as also possessing authority, and held in great esteem; in Acts 4: 6, the former is called the high priest, while the latter is referred to simply as are other members of the family. The explanation of this confusion usually given is as satisfactory as any other. Annas, as long as he lived, was regarded by the Jewish people as the lawful high priest, and Caiaphas, between whom and his father-in-law there existed the most intimate relations or any other appointed by the procurator of Judea, as the acting one. Annas lived to an old age. Five of his sons and one son-in-law, Caiaphas, were high priests.

Reformed Presbyterian and Covenanters.

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No. 11.

ORIGINAL.

CAUSES OF THE LOW STATE OF RELIGION IN THE CHURCH.

BY REV. ISAIAH FARIS.

The present state of the church suggests the question, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

This question is not intended to suggest a doubt as to either the existence or the skill of the physician, nor yet as to the efficacy of the remedy which he prescribed, but only astonishment that, under such favorable circumstances, the health of those who profess to have submitted themselves to the treatment of the great physician is not recovered. Where there is no ground for doubt of either the character of the physician or the fitness of the remedy, there is room for suspicion that the patient is either refusing or neglecting to appropriate and apply the remedy put in his hand.

The beginning of our spiritual life is our being born of the Spirit, and its development is the effect of the continual communication of his influences in the "sanctification of the Spirit." The cause of the low state of religion might then be told in few words—the *lack of the Spirit*. But to answer the question in this summary way, would be talking to little more purpose than if a physician would tell you that his patient was dying for *want of vitality*. You would still want to know the *cause* of this lack of vitality. As the Spirit is the source of all life, if we lack the Spirit we must be lifeless. But why do we lack the Spirit? Our Saviour represents God as more willing to give the Holy Spirit to those who ask him than an earthly father is to give his son bread. There can then be no doubt that one cause of the low state of religion in the church is the *want of prayer for the Spirit*.

When Jesus departed from his disciples after promising to send them another comforter before many days, it appears that they never rested, but continued instant in prayer till the promise was

*Read before Iowa Presbytery and published at its request.

ECCLESIASTICAL.

SKETCHES OF THE MINISTRY OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

W. M. GLASGOW, BALTIMORE, MD.

NUMBER THREE.

WILLIAM MARTIN,

Was born in the parish of Loughgilly, County Antrim, Ireland, May 16, 1781. He was trained in the strictest manner by a faithful Covenanter parentage, and graduated from the University of Glasgow, Scotland, in 1753. He studied theology under Rev. John McMillan, and was licensed by the Reformed Presbytery of Scotland, October 10, 1756. He was ordained by the Reformed Presbytery of Ireland, and installed pastor of the congregation of Vow in the County Antrim, Ireland, July 2, 1757. He came to America with a colony of his people in 1772, and settled on Rocky Creek, Chester District, South Carolina, where he bought a tract of land one mile square, and his people took up bounty land. He was the first Covenanter minister settled in the south, and in 1774, his people built a church two miles east of Catholic, where he preached, but was dismissed in 1777, for intemperate habits. His adherents built another church near by, which was burnt by the British and Tories in 1780. He was a whig and did not scruple to use his influence for the cause of the colonists. The hand of power was laid upon him in June, 1780, and he was confined in prison at Rocky Mount and Camden, South Carolina, until the following Christmas, when he was brought before Lord Cornwallis at Winnsboro. On the day of his trial before Lord Cornwallis, he stood before him erect, with his grey locks uncovered, his eyes fixed upon his lordship, and his countenance marked with frankness and benevolence. "You are charged," said his lordship, "with preaching rebellion from the pulpit. You, an old man, and a minister of the gospel of peace, charged with advocating rebellion against your lawful sovereign, King George the Third. What have you to say in your defense?" Nothing daunting, Mr. Martin replied, "I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George, I owe him nothing but good will. I am not unacquainted with his private character. I was raised in Scotland; educated in her literary and theological schools; was settled in Ireland where I spent the prime of my days, and emigrated to this country some eight years ago. As a king, he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and when the one fails the other cannot be exacted. The Declaration of Independence is but a reiteration of what our Covenanted fathers have always maintained. I am thankful you have given me liberty to speak, and will abide your pleasure whatever it may be." He was released. Lord Cornwallis was accustomed to take a morning and an evening ride down the road from his quarters. Colonel Winn, Minor Winn and another whig, concealed themselves in a thicket, rifle in hand, intending to cut him off. They were discovered and apprehended by a party of Tories and were condemned to be hung. Minor Winn took the sentence greatly to heart and sent for Mr. Martin to come and pray with him. The British soldiers had cut down some trees for firewood and had piled the brush in heaps, behind which Minor kneeled in prayer, joined by Mr. Martin, and their exercises were continued in full view of the gallows, until the fatal hour had arrived, when, by fife and drum, they would be marched to the scaffold. Instead of this they were marched to the headquarters of Lord Cornwallis and pardoned. During this year, Mr. Martin suffered many annoyances from the British, but remained true to his principles of civil and religious liberty. In the winter of 1780, he went to Mecklenberg, North Carolina, on account of the disturbed state of the country in the Chester district. After the surrender of Lord Cornwallis at Yorktown, October 19, 1781, he returned to South Carolina and took charge of the society around Catholic. In 1785, he was again dismissed for his conduct, and his services became unacceptable to the people. In 1793, he was restored to privileges, and made a member of the committee of the Reformed Presbytery of Scotland, with Revs. King and McGarragh, to judicially manage the affairs of the church in America. He continued to preach at the

Jackson's Creek church, Wolf Pen or Wolf Pit meeting house near Winnsboro, and at private houses in all the settlements between Statesville, North Carolina, and Louisville, Georgia. Coincident with his good preaching he continued his bad habits until the meeting of the Reformed Presbytery at the house of John Kell, when seven charges were brought against him, among which were habitual drunkenness and the holding of slaves, and he was deposed by that court from the ministerial office March 12, 1801. He did not cease preaching, however, till shortly before his death. He sold all his land and made over his effects to his family and a nephew named for him. He died of a fever, brought on by an injury received by falling from his horse, October 25, 1806, and was buried in a small graveyard near his cabin. He was a large fine-looking man, a proficient scholar, an eloquent preacher and an able divine. His war sermon after the defeat of Buford, was a masterly and thrilling discourse. Many amusing anecdotes are told about him. Rev. D. S. Faris relates: "In those days sleeping in church was prevented by rising up and standing until the spell was broken. One day Mr. Martin observed a man standing who had on a pair of new breeches. He stopped in the midst of his sermon and said, "Mon, ye may sit down noa, they hae a' seen your new breeks." At another time he publicly asked his brother, "Davy, how comes it ye are so late the day?" The reason was that the prayer at the house where he called to borrow a saddle, was terribly prolonged. While Mr. Martin had contracted the bad habit of intemperance which hindered his usefulness, there is no doubt of his soundness in the faith of the Christian religion, of his faithfulness in presenting the principles of the Covenanter church in the Carolinas, and of his death in the hope of a glorious resurrection, of which, evidence was given before his departure.

DAVID TELFAIR,

Was born in Monteith, Scotland, in 1735. He was educated in Edinburgh, and licensed by the Burgher Synod of the Secession Church in the fall of 1759. He was ordained by the same court and installed pastor of the congregation of Bridge-of-Teith, Scotland, April 6, 1760. In the spring of 1766 he was appointed as a missionary to America and settled in Lancaster county, Pennsylvania. He was received into the Associate Church by the Presbytery of Pennsylvania, at Neshaminy, June 9, 1767. He continued in this body about two years, when he was dismissed. In the spring of 1769, he returned to Scotland, and, after itinerating for three years, again came to America and preached in new settlements as opportunity was afforded, without any ecclesiastical connection. He was supply to the old Burgher Church, in Shippen street, Philadelphia, for several years. He was received into the Covenanter Church by the Reformed Presbytery at Stony Ridge, Cumberland county, Pennsylvania, August 12, 1780. He preached with general acceptance among the scattered societies for two years. He went with Revs. Cuthbertson, Lind and Dobbin, into the Associate Reformed Church at its formation June 13, 1782. He preached throughout the Cumberland valley for a few years and became pastor of a congregation in Philadelphia, where he died in 1796.

MATTHEW LIND,

Was of Scotch parentage and was born at Cairn Castle, county Antrim, Ireland, March 10, 1732. He received the rudiments of an education in his native isle and graduated from the University of Glasgow, Scotland, in 1759. He studied theology in Edinburgh, and was licensed by the Reformed Presbytery of Scotland, April 17, 1762. He was ordained by the Reformed Presbytery of Ireland, and installed pastor of the congregation of Aghadowey, near Londonderry, Ireland, August 21, 1763. After ten years of faithful labor in his native country, he was appointed to accompany Rev. Alexander Dobbin as a missionary to America, and arrived in New Castle, Delaware, December 13, 1773. He, with Revs. John Cuthbertson and Alexander Dobbin, organized the Reformed Presbytery of America, at Paxtang, Dauphin county, Pennsylvania, March 10, 1774, at which time he was assigned to the churches of Paxtang, in Dauphin county, and Stony Ridge, in Cumberland county. He went into the Associate Reformed Church at its formation June 13, 1782. In 1783, he removed to Franklin county, Pennsylvania, where he became pastor of the united congregations of Green Castle, Chambersburg, West Conococheague and the Great Cove. In 1797, he was thrown from his horse and was so badly injured that he became unfit for ministerial

duty and resigned his charge March 13, 1798. He died from a disease brought on by his injuries, at his home near Green Castle, Franklin county, Pennsylvania, April 21, 1800, and was buried in the old graveyard at Brown's Mills. He was large and corpulent in person, comely in his appearance and winning in his manners. He was a laborious student all his life. He was an eloquent speaker and large audiences had their attention astonishingly riveted for hours, while with marked ability he unfolded the truth of the gospel to them. In private life he was an ornament to the Christian religion, and recommended the doctrines he so powerfully proclaimed by the silent energy of an eminently holy and exemplary life. The following remarkable event in his history, and the supposed cause of his willingness to come to America, is related by Rev. Dr. Stanley, a cotemporary clergyman, and recorded in "Dr. Sprague's Annals of the Presbyterian Church." A rumor got abroad that he had officiated in a clandestine marriage of a young gentleman of high birth and expectations to a farmer's daughter. Mr. Lind denied unequivocally the alleged fact; but the circumstances were such that even his denial did not allay suspicions. So strong was the feeling on the subject that the case was eventually brought to the notice of the Presbytery, and a committee was sent to investigate the rumors against him. By this time two men were found to come forward and state that they had seen Mr. Lind celebrate the marriage, and they named the place where it was performed. Mr. Lind persevered in his denial, and also succeeded in adducing testimony respecting his movements on the evening when the marriage was said to have taken place, which availed so far that the committee could not venture to condemn him. But, while he was ecclesiastically acquitted, public opinion was strongly against him and he felt deeply the embarrassment. Many years after he left Ireland, an eminently pious man who had long been under Mr. Lind's pastoral charge, was one evening sent for in great haste to visit an aged neighbor, who was a notoriously wicked man, and who was at the point of death. He hastened to the house and addressed him in reference to his spiritual condition and prospects. His remarks seemed to be entirely unheeded, and the aged sinner requested that he might be alone a few moments with the neighbor. The room being cleared he proceeded to relate: "I am dying, but I cannot die without making to you a statement that will surprise you. You have no doubt often noticed the very striking resemblance between myself and the Rev. Matthew Lind. You remember also the report that he had married, (naming the parties,) and how earnestly and perseveringly he denied the charge. Mr. Lind was innocent—I am the person who committed the offence—for a bribe, and under the strongest obligations of secrecy, I personated Mr. Lind. I dared not reveal the truth until now, and I will leave it with you to use after my death." Mr. Lind's first wife was a cousin of Robert Fulton, who built the first steam vessel and launched it from Jersey City in 1807.

ORDINATION OF T. H. ACHESON.

Mr. Acheson was ordained to the office of the ministry and installed pastor of Hopkinton congregation, by a commission of Iowa Presbytery, September 23, 1886. Revs. W. J. Sproull and C. D. Trumbull, being present, were invited to sit as consultative members and to take part in the services of the occasion. Mr. Acheson was examined in Hebrew by Rev. W. J. Sproull; in Greek, Church History and Church Government by Rev. T. P. Robb; in Theology and Personal Religion by Rev. C. D. Trumbull. He delivered as trials for ordination a lecture on John 15:1-8, and a sermon on John 12:26, "Father, glorify thy name." His examination and trials for ordination were heartily sustained. The ordination sermon was preached by C. D. Trumbull from Acts 11:24: "He was a good man, full of the Holy Ghost and of faith." Rev. T. P. Robb led in the ordination prayer and gave the charge to the young pastor. Rev. W. J. Sproull gave the charge to the people.

Thus, after long waiting (almost four years), the eyes of the congregation of Hopkinton again beheld their teacher. A reception was made for the youthful pastor and his bride the day following the ordination, which was a very enjoyable occasion. May the relation thus constituted be long continued and prove pleasant and profitable to pastor and people, and may their mutual efforts redound to the glory of God.

C. D. TRUMBULL, *Clerk of Commission.*

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No. 1.

ORIGINAL.

FUTURE HAPPINESS.

BY JOHN BROWN, A. M., CASCADE, IOWA.

Man consists of two parts—a body and a soul. The body is material, and must die; the soul is immortal, and shall live after the body is dead. “Then shall the earth return to the earth as it was; and the spirit shall return unto God who gave it.” Eccl. 12 : 7.

Moses informs us “Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2 : 7. In these words the distinction between the body and soul is clearly marked. The body was made of the dust of the ground; the soul proceeded immediately from the inspiration of God. In allusion to this fact, Paul represents the human body by a figure of speech as an “earthly house,” because it is made of earthly materials (2 Cor. 5 : 1), and Eliphaz says, “We dwell in houses of clay, and have our foundation in the dust.” Job, 4 : 19. In all these passages the distinction between the soul and the body is as clearly marked as the distinction between a house and the person who dwells in the house.

In the moment of death the union between the soul and the body is dissolved, and the soul of the believer, being made perfect in holiness, immediately passes into glory. Paul not only distinguishes between the soul and the body, but assures us that it is a fact well known to Christians that, just as certainly as the occupant of an old house removes into a new one; just so certainly does the immortal spirit of the true believer, in the moment of death, leave the frail, earthly tenement of this tabernacle, and enter a heavenly habitation: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be

evening when the word Jerusalem occurred in a verse he read, I asked him what it was. He replied, "I don't know; is it a man's name?" He had heard of Jesus and his death, but he did not know where it occurred.

Ju Guy, our native helper, is making steady progress in his studies. I hear him recite every day. One of his studies is—shall I call it theology? The text book is the *Testimony*. For a Chinaman I guess it is as good as Hodge. I hope, however, that the theological professors will not be jealous. I do not think of setting up a rival theological seminary on the Pacific, but I hope that when the Board of Foreign Missions is ready to send out missionaries to China—and I see no reason for long delay—Ju Guy will be ready to accompany them as a native helper. We will try to find some one to take his place here. Whether or not, we will be glad to give him up, provided he should be needed as a helper for those whom, I devoutly hope, the board will soon send out to the foreign field where the laborers are so few and the need so pressing.

N. R. JOHNSTON.

OAKLAND, CAL., September 2, 1886.

WE NOTICE in the Presbyterian papers an item that Mr. Henry Martin of our Cincinnati Church has pledged himself for \$25,000 towards the Christian College in China, for which Rev. Dr. Happer is laboring so zealously.

ECCLESIASTICAL.

SKETCHES OF THE MINISTRY OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

W. M. GLASGOW, BALTIMORE, MD.

NUMBER FOUR.

ALEXANDER DOBBIN,

Son of a pious sailor, was born of Scotch parents in Londonderry, Ireland, February 4, 1742. He studied the classics in his native city and entered the University of Glasgow, Scotland, where he graduated in 1768. He studied theology in Glasgow and Edinburgh, and was licensed by the Reformed Presbytery of Scotland, April 4, 1773, and was ordained *sine titulo* by the same court, May 8, 1773, to accompany Rev. Matthew Lind as a missionary to America. He landed at New Castle, Delaware, December 13, 1773, and with Revs. John Cuthbertson and Matthew Lind organized the Reformed Presbytery of America, at Paxtang, Dauphin county, Pennsylvania, March 10, 1774. He was then assigned to the Rock Creek (Gettysburg,) congregation in Adams county. He took a prominent part in the formation of the Associate Reformed Church, June 13, 1782, in which he was an active and influential minister. He continued in charge of the Rock Creek congregation and was also installed for half time in the Marsh Creek congregation, September 9, 1785, and thus continued to divide his time until his death. In October, 1808, while on his way to church in Gettysburg, he ruptured a blood vessel by coughing, and became unable to preach. His disease settled into a quick consumption, from which he died at his home in Gettysburg, Adams county, Pennsylvania, June 1, 1809, and was buried in the Marsh Creek graveyard. He was an interesting and instructive preacher of the extemporaneous style. He was a distinguished linguist, especially in Hebrew, and established the first classical school west of the Susquehanna river, in his own house. More than sixty of his pupils became professional men, and not less than twenty-five entered the ministry. Before the establishment of the Theological Seminary of the Associate Reformed Church, he was the preceptor for many years, and his services were of great value. He was remarkably punctual at church courts where his opinion was of great weight, and he was honored with the moderatorship several times. He was a small man, with a bright, black eye, a large, pointed nose, and was by no means imposing in his appearance. He had a strong and sonorous voice, but his gestures in the pulpit were often ungraceful. He dressed in knee-pants and wore the wig. He was

a very sociable man, cheerful in his disposition, his countenance constantly wearing a loving smile. He was agreeable in all company, to which he adapted himself, and his social intercourse was much enjoyed for his wit and good humor. Being asked by his hostess upon one occasion how many children he had, he respectfully replied, "Madam, I have seven sons and every one of them has a sister." He had seven sons and one daughter. The house in which he lived and conducted his school is still standing in the outskirts of Gettysburg. It is a substantial stone building, two stories high, and has a spring of excellent water in the basement. While the mason, who was an elder in his congregation, was building this house, he made some remark to Mr. Dobbin about the poor quality of some of the stone; to which Mr. Dobbin assented, with the remark that he would have to do with the stone as they did in making elders—when the best material was all used up they had to take the cobble stones. His farm comprised three hundred acres, and is now occupied principally by the National Cemetery and the National Orphans' Homestead. He established that church in 1774, and one of his grand principles was the abolition of slavery, which the Covenanter Church has practically maintained since 1800, and around that very old church the battle of Gettysburg was fought, which resulted in the emancipation of the slave in 1865, and the ground of this pioneer abolitionist is now occupied by the Nation as a home for the children of those loyal soldiers who gave their lives in defence of this principle.

JAMES REID,

Was born in the parish of Shotts, Scotland, August 12, 1759. He was early given to God and directed to the gospel ministry by a pious parentage. He received the rudiments of an education in the schools of his native parish, and graduated from Edinburgh College in 1776. He studied theology in the Stirling Seminary, and was licensed by the Reformed Presbytery of Scotland, April 27, 1780. After filling vacancies for three years, he was ordained by the same court and installed pastor of the united congregations of Wigtown and Kirkcudbright, Scotland, July 10, 1783. It was during this period that the few faithful Covenanters of America were deprived of all their ministry, and made urgent application to the Reformed Presbytery of Scotland for ministerial assistance, which was not granted for some time. Finally, after much serious deliberation, Mr. Reid accepted the appointment to visit the societies in America, and left Scotland, August 4, 1789. He visited all the Covenanter societies from New York to the Carolinas, organized many congregations and returned to Scotland, July 16, 1790. He resumed his labors with renewed diligence, although his field of labor was soon after reduced by the organization of a new congregation, and he continued in charge of what became the congregation of Newton—Stewart and Withorn. In 1825, in consequence of a decision of the Synod to erase the particular mention of the Auchensauigh renovation of the Covenants from the terms of communion, he regarded it a departure from the testimony, and withdrew, with a few followers, from the Reformed Presbyterian Church, and maintained a separate standing. In 1828 he removed to the city of Glasgow, where he resided with his daughter, Mrs. Stewart, and continued to preach to a few people until old age caused his strength to fail, and where he died of a severe illness November 4, 1837. He was a good man, full of the Holy Ghost and of faith. He was distinguished for his gravity, kindness of manner, and regularity in the performance of all Christian duties. During his last days his eyesight failed him, yet he desired to have his books beside him, from which others read to him, imparting subjects for meditation and prayer. Among his works extant are "The Fives of the Westminster Divines," in two volumes, and a sermon on "The Divinity of Christ."

BROOKLAND COMMISSION.

The commission to unite the Brookland congregation to the East Branch of Manchester and Parnassus congregation met on November 16, 1886, in the Brookland Church, Rev. John Galbraith, Chairman. After expressions of readiness to unite from both parties had been heard, and objections called for from any one present and no one presenting any objections, the Commission ordered that the Brookland Branch of the Brookland congregation be united to the East

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ORIGINAL.

GENEVA COLLEGE.

BY PROF. GEORGE KENNEDY, LIBRARIAN.

I wish to write a few sentences to your readers for the purpose of renewing their interest in Geneva College. At this time of the year the colleges are all at work and know what will be their patronage during this session. According to its age and the facilities it can offer, Geneva College has a fair share of public support. Our number will be about the same as last year, and, what is of more importance, when we look to the future, the quality of work in every department is improving. Considering the chief purpose for which this college has been established, there is a great gain in having most of its instructors ordained ministers with some experience of pastoral work and a zeal according to knowledge for the church. On the other hand, when a college sets itself to attract the general public, it should be borne in mind that ecclesiastical titles and positions count for little. The public are attracted far more by proofs of literary and scientific activity in the college and the thoroughness and success of its instructions. To serve the church faithfully and to draw the public largely are two ends which cannot always be reached by exactly the same means, and no college has kept up very long the effort to attain both. Harvard College was established by the New England settlers to train a ministry for the growing colony, but now that Harvard has grown into a great university it has no more reference in its work to the ministry of the Congregational Church than to any other educated profession. In dependence on a denomination and obligation to serve its interests, Geneva College is in much the same position as Harvard was for many years of its early life.

It is not intended, so far as we know, that Geneva College should develop into an educational institution that would neglect the main principles of its founders. Up to this time it has been faithful to

30th. The session was granted the privilege of co-operating with the committee of supplies in filling the pulpit.

The Presbytery at its fall meeting discussed the subject of evangelistic or city mission work, and as an outcome of the discussion a committee of elders was appointed to secure the means and a properly qualified man to undertake such work in New York and Brooklyn. The committee have held a number of meetings and formulated a plan of work, that is as well as they could in prospect. They will engage a man for a year and have him do mission work in connection with each of the congregations. The chairman of the committee says there is no difficulty about the money. What they want is the man properly qualified to engage in the work. He will have to be a hard worker, a good preacher, genial and pleasant, for he will have to visit a good deal.

J. F. CARSON, *Clerk.*

SKETCHES OF THE MINISTRY OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

BY W. M. GLASGOW, BALTIMORE, MD.

NUMBER FIVE.

[We have now for some months been giving portions of Mr. Glasgow's Sketches. He has been at great pains to gather material, and wrote: "I have all the Minutes, bound, from 1800 to 1886. I have a satisfactory sketch of every minister and licentiate that has been in the church in this country from 1743 up to the present living ministry. I have all those of the early Presbyterian Church, (38); those who went into the New Side, (18); and all those who have gone out or died since that time. I have biographized 128 at length. I am now on the early (now extinct) congregations. I am leaving the living ministry and congregations for the last. I have received a great deal of encouragement from ministers of all denominations to whom I have written, and I am confident that if I ever get my book to the press it will be a success as far as sales are concerned. I have spent a great deal of time and money in research." We hope our brethren will encourage him to go on with his proposed book. It would be a good work to have done for our church what has been done by Mr. Miller in his Sketches, for the Associate Church, and by Rev. J. B. Scouler, in his Manual, for the United Presbyterian Church. Mr. Glasgow has secured pictures of the early ministers with few exceptions, and these will be used in the proposed book. See his Proposal, p. 89.]—Eds.

WILLIAM KING,

Was born in Donegal, Ireland, January 6, 1747. He received a liberal education in his native country and graduated from the University of Glasgow, Scotland, in 1774. He studied theology in the Stirling Seminary, and was licensed by the Reformed Presbytery of Ireland, March 16, 1777. He was ordained by the same court and installed pastor of the congregation of Coleraine, Ireland, May 10, 1778, and resigned in 1789. He itinerated in Scotland for three years, and was appointed as a missionary to America by the Reformed Presbytery of Scotland, June 8, 1792, and settled in the Chester district, South Carolina. In 1793, he made a tour through the societies of the north and east, and returned to South Carolina where he was installed pastor of the Beaver Dam congregation, June 19, 1794. For the greater part of the time of his ministry he was alone—Revs. Martin and McGarragh being suspended for intemperance—and faithfully he discharged all his duties in conducting the affairs of the church in that country. He was invited to attend a meeting of the Reformed Presbytery in Alexandria, Virginia, in May, 1798, but on account of serious illness, he was not permitted to meet his brethren, and died at his home in the Chester district, South Carolina, August 24, 1798. He was a most amiable and peaceful man; a faithful and instructive preacher; a true Christian with few faults; and a genuine Covenanter of the old school.

WILLIAM GIBSON,

Son of Robert and Susanna (McWhirr) Gibson, was born near Knockbracken, County Down, Ireland, July 1, 1753. His parents were members of the Presbyterian church, but on account of the defection of that body from the attainments of the Reformation, he connected with the Covenanter church in early life. He pursued his classical studies in Ireland, under private instructors, and graduated from the University of Glasgow, Scotland, in 1775. He studied theology in Edinburgh, taught a select school, and was licensed by the Reformed Presbytery of Ireland, May 19, 1781. He preached with great acceptance for a few years in the vacancies and new settlements, and was ordained and installed pastor of the united congregations of Kellswater and Cullybackey, Ireland, April

17, 1787. His labors were signally blessed by the gathering of a large congregation, and in his fidelity to truth and the doctrine of Christ's headship over the church, he rendered himself obnoxious to a tyrannical government. His ardent love for liberty led him to greatly encourage those associations that were formed in Ireland to throw off the British yoke, and for the countenance which he showed the "United Irishmen," his life would have been forfeited, had he not found an asylum in America. He came to the United States and landed in Philadelphia, October 18, 1797, and preached in the vacancies of Philadelphia, New York, Coldenham and in Vermont. He, with Rev. James McKinney and ruling elders, constituted the Reformed Presbytery of America, at Philadelphia, June 18, 1798. He was installed pastor of the congregation of Ryegate, Caledonia county, Vermont, May 9, 1799. Here his faithful labors were abundantly blessed and the congregation spread into several branches, which he resigned April 13, 1817. He was installed pastor of the congregation of Canonsburg, Washington county, Pennsylvania, October 23, 1817, and resigned on account of the infirmities of age, May 27, 1826. He supplied the congregation of Patterson, New Jersey, for several years as his health would permit, and moved to the city of Philadelphia in 1833. In 1836 he removed to New York city and supplied the pulpit of his son who was in Europe for his health. In the summer of 1838, he was laid aside, and died of the infirmities of old age at his home in New York City, October 15, 1838. He was a fine scholar and a well-read theologian. He was not a brilliant speaker, and he preferred arguments to metaphors, yet he was an interesting and instructive preacher. He was a large, fine-looking man and made an imposing appearance in the pulpit. He published a sermon, "When the Enemy shall come in like a Flood," 1808, and subsequently another pamphlet on the same subject in the form of a dialogue. He was Moderator of the first Synod in 1809, and also in 1816 and 1832.

JAMES MCKINNEY,

Son of Robert and Elizabeth (McIntyre) McKinney, was born in Cookstown, County Tyrone, Ireland, November 16, 1759. After pursuing his preparatory studies in his native schools, he entered the University of Glasgow, Scotland, where he graduated in 1778. He studied medicine and theology in Glasgow and was licensed by the Reformed Presbytery of Ireland, May 19, 1783. He was ordained by the same court and installed pastor of the congregation of Kirkhills or Dervoock, County Antrim, Ireland, October 4, 1783. This charge was very extensive, and embraced the northwest portion of the county of Antrim and a large part of Derry. Here he labored faithfully for about ten years, and was known as a bold and fearless advocate of the rights of God. He deeply sympathized with the oppressed at the time of the Irish rebellion, and although he did not belong to the society of the United Irishmen, yet he was charged with influencing them to throw off the British yoke. The true cause of his leaving his native land was his sermon on the "Rights of God." This was denounced by secret spies of the British crown as treasonable. An indictment was found against him, and he, being feared by the government and an object of jealousy, they determined to seize and imprison him. He was providentially away from home when the soldiers came to arrest him, and as bail on a charge of treason could not be accepted, he escaped to America in the summer of 1793. He travelled as a missionary to all the scattered societies of Covenanters from Vermont to the Carolinas, and organized many congregations. He received his family from Ireland in 1797, and resided in Philadelphia. He was installed pastor of the united congregations of West Galway and Duanesburg, New York, June 18, 1798, when the Reformed Presbytery was constituted in America. He also preached in Princetown, Schenectady, Lansingburg, and Albany, each of which became a congregation. In November, 1800, he, with Rev. S. B. Wylie, constituted a committee of the Reformed Presbytery to visit the churches throughout the west and south to abolish slavery from the nule of the Covenanter Church. He resigned the charge in New York State, April 4, 1802, and was installed pastor of the congregation of Rocky Creek, Chester district, South Carolina, May 10, 1802, where he died very suddenly, away from his family, September 16, 1802. For scholarship and eloquence combined he was not only the greatest man in the Covenanter Church at that time, but he was a great man among the men of that age. He lived in revolutionary times; and he was an ardent lover of civil and religious liberty. His sermons were a continuous stream of thought; and for

grandeur of conception and impressiveness of delivery, such displays of eloquence were seldom heard. His diction was clear, copious and full of brilliant figures. He seemed to catch inspiration from the working of his mind upon divine truth, and then his keen perception and vivid imagination produced in energetic language an effect that was inexpressibly powerful upon his audience. He was a very kind and social man; sympathetic to every trouble and devoted to the spirituality of his people. He was courteous to his brethren and remarkably submissive to the authority of the church court. A cotemporary says of him: "He possessed an intrepidity of character that could not be gained by friendship or overawed by opposition. An extensive acquaintance with men and books furnished his mind with varied and useful knowledge; and his inventive powers never left him at a loss for arguments to defend the system to which he was piously attached. The sublimity of his conceptions, the accuracy of his judgment, the fervor of his devotion, and the vehemency of his eloquence, qualified him to arouse into the most active exertions for the good of Zion, those lonely societies of his church which he visited and addressed." An eminent divine said, "He had met with many considerable, and some great, men, but not one equal to James McKinney." The only specimen of his writings extant is his "Rights of God," 1797, pp. 68, and the second edition edited by Rev. Robert Gibson in 1833. The other portions of the contemplated work were the "Rights of Christ as Mediator," "Rights of the Church," and the "Rights of Men." A great deal of the manuscript was prepared for the press, but was lost shortly after his untimely and lamented death in the midst of his usefulness.

JAMES MCGARRAGH,

Was born in Bready, County Londonderry, Ireland, July 13, 1759. He received the rudiments of an education in his native schools and graduated from the University of Glasgow, Scotland, in 1784. He studied theology privately, and was licensed by the Reformed Presbytery of Ireland, May 19, 1788. About this time there arose a theological discussion between the Seceders and Covenanters in reference to the civil relations. The Seceders admitted the continual obligation of the National Covenants, but felt themselves at perfect liberty to acknowledge the existing civil government. The Reformed Presbytery, which had now greatly extended its influence in the north of Ireland, refused to sanction the authority of any government save that which recognized Christ as king. The question had long afforded a fruitful topic for debate, and the aid of the press had been frequently employed in the discussion. The adherents of the two parties assembled in the vicinity of Ballibay to hear a *viva voce* discussion of its merits. On the side of the Seceders appeared Rev. John Rodgers, one of the most learned and respectable of the Secession ministers; and the champion of the Covenanters was Mr. James McGarragh, then a licentiate. On a platform erected in the open air, not far from the meeting-house of Cahans, and in the presence of an immense crowd of auditors, these two disputants discussed this point of polemic theology at great length. Immediately in front of Mr. Rodgers stood a goodly pile of books, to which he occasionally appealed in confirmation of his statements; but Mr. McGarragh scorned the aid of such auxiliaries and exhibited no volume but one—the English Bible. The advocate of the Covenanters was by no means deficient either in self-possession or volubility of speech; and as the Seceders had recently accepted *Regium Donum*, he did not neglect a topic which afforded such scope for his powers of declamation. The discussion, however, produced no practical change of opinion, as the two parties now adhered more firmly than ever to the principles which each had previously professed. He was ordained at Bready, *sine titulo*, July 13, 1789. In 1791, he was appointed as a missionary to America, and settled on the north side of the Beaver Dam, a branch of the Rocky Creek congregation, Chester district, South Carolina. He, with Rev. William King, composed a committee of the Reformed Presbytery of Scotland empowered to judiciously manage the affairs of the church in the Carolinas. Soon after his arrival in this country he lost his excellent wife by death, and the second time he married an intemperate and worthless woman who was his housekeeper, and who led him to fall into intemperate habits, for which he was suspended by the committee, June 24, 1795. He lived in private life unworthily of his profession, and was deposed by the Reformed Presbytery, February 5, 1801. He taught school and cultivated a small farm for a livelihood, and died in great despondency, September 6, 1816, and was buried in Paul's graveyard,

near Mount Prospect, Chester district, South Carolina. He was a proficient scholar, an apt teacher, and an acceptable preacher. His influence for good extended over a large territory, and he was the means of bringing many to the truth before his conduct destroyed his usefulness as a minister of the gospel.

J T E M S .

THE vacancy at Louhead, Scotland, created by the transfer of Rev. John McDonald to Airdrie, has been filled, Rev. A. P. Gillespie, of Rathfriland having accepted the call.

THE obituary of Isabel Emma Reed, inserted last month, should read "publicly professed Christ's name, August 29, 1874; graduated from Geneva College, May 19, 1880, and was married March 29, 1881."

ON the 7th of December last, the Southern Presbytery meeting at Newry, Ireland, received the Tullyvallen Secession Congregation into the fellowship of the Reformed Presbyterian Church. A Commission of Presbytery met at Tullyvallen, on Thursday, December 30th, and admitted the members. Fairview and Tullyvallen were united as one charge.

AT the New Year's entertainment at the Vine Street R. P. Church, Rev. J. Teaz was presented by the morning Sabbath School with an Oxford bible, and a writing desk by the colored school. They were presented by Mr. R. K. Wisely who made some appropriate remarks. Mr. Teaz deserves great credit for what he has done for our colored population, and no doubt he will have his reward.—*The Republican, Coulterville, Ill.*

SOME IMPRESSIONS OF KANSAS.—In last October's No. of the REFORMED PRESBYTERIAN AND COVENANTER an article appeared on "Some Impressions of Kansas," by Thomas Wylie. In referring to some of the churches and their influence in the State, he says of the United Presbyterians, "They are getting very liberal as to some of their doctrines and practices and are a resort or refuge for shaky Covenanters." Now, if this statement is true of a single congregation of the half-hundred in the State, I was not aware of it, and had never heard such a thing intimated before. I do not think a single Covenanter minister resident in the State would bear such testimony against us; my association for years with them has taught me that only a strong attachment for our principles hold United Presbyterians in the mission bands struggling for existence amid so many unfriendly surroundings. The home mission field is certainly the last place in the United Presbyterian Church to look for Latitudinarianism.—This thrust of your correspondent against a church so nearly one with you, is certainly ungenerous and unjust, and calculated to excite prejudice.

A KANSAS U. P.

A PROPOSAL TO THE MINISTRY, MEMBERS AND FRIENDS OF THE REFORMED PRESBYTERIAN CHURCH. *Dear Brethren:*—The publication of a complete "History of the Reformed Presbyterian Church in America" is a practicable undertaking. For some years past the subscriber has been collecting material for such a work, and now proposes to publish such a history, if sufficient encouragement is given. CONTENTS:—I. A history of the Church in America since 1684, with a full statement of the causes which lead to its establishment, and a fair presentation of its position amid all the ecclesiastical and political struggles during the two hundred years. II. A full and accurate sketch of every minister and licentiate (285) that has in any way been connected with the Church in this country, and embellished with fifty (50) portraits of moderators of synod. III. A brief sketch of every living and extinct congregation (182), giving situation, date of organization and successive pastorates of each. IV. A history of every mission, foreign and home, with sketches of missionaries to foreign lands. V. A sketch of theological and literary institutions, with engravings. VI. List of magazines and papers conducted by members of the church. VII. Organizations and situations of synods, sub-synods and presbyteries. VIII. Chronological list of presbyteries (Reformed) and synods since 1798, with moderators, place of meeting and number of delegates. IX.